GREAT BRITAIN's *Thanks to* GOD, *to her* Governours, *and the* People, *that offer'd themſelves willingly in Defence of their dear Country, againſt the late Attempt by* France *and* Rome.

A

SERMON

On OCCASION of the

Publick THANKSGIVING,

OCTOBER 9, 1746.

PREACH'D AT

DERBY,

Into which PLACE the *REBELS* march'd on *Wedneſday* the Fourth of *December*, 1745, and from whence they returned the Way they came, with great Precipitation the *Friday* following; being the laſt Town they advanc'd to in their March *Southwards*.

Publiſh'd at the Requeſt of the HEARERS.

By E. LATHAM, *M. D.*

DERBY:

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JUDGES v. 9.

My Heart is toward the Governours *of Iſrael, that offered themſelves willingly among the* People: *BLESS YE THE* LORD.

PRAISE is a duty of natural Religion, as it is a proper acknowledgement of the *perfections* and *providence of* GOD Almighty, that appear in the government of the whole univerſe: And where any ſignal favours have been conferr'd on a community, it is a decent expreſſion of their ſenſe hereof at preſent, and may have great effects for the future: We find therefore through all time, upon any extraordinary ſucceſs, or eminent deliverance, ſolemn proceſſions made to their *altars and temples*; where they have offer'd up whole *Hecatombs*. Thanks be to GOD we are now excus'd from this expenſive, and toilſome devotion, but the fruit of our lips is the leaſt acknowledgement we can make, for the mercies we have receiv'd, and the moſt rational ſervice we can perform. 'Tis a tribute, *our*

Governours juſtly raiſe on us, to the honour of the *great Ruler of the World*, and only the payment of thoſe *vows* we lately made in diſtreſs, for the proſperity of theſe *Realms*; upon which account there is ſomething very ſolemn in the ſacred action of this day, and what may give us a faint idea of the employment above. To contemplate *a whole Nation* in the raptures of joy, and gratitude, giving thanks to our *great Preſerver*; it is enough to inſpire us with the warmeſt devotion, and awaken every tender paſſion. We can't want the aids of muſick, as they employ'd them of old, to fix our thoughts, or elevate our minds; but making *melody in the heart* ſhall pay the moſt acceptable worſhip. To aſſiſt us in this, we have the advantage of ſeveral beautiful compoſures on theſe occaſions in the holy ſcriptures. The fine hymn, wherein the words I inſiſt on occur, is a curious ſpecimen of ancient poetry; the inſpired writer of which paints, in all the eaſtern elegance of diction, and with the boldeſt figures, the late victory they had obtain'd over the *Clans of the Canaanites*, a ſort of *Highland Army*, (as I have deſcrib'd them before, in a former diſcourſe) or a *Banditti of Robbers*, that were left to prove Iſrael; and of whom it is obſerv'd, chapt. ii. ver. 3. they were as thorns in their ſide, and their gods a ſnare to them. I ſhall not now enter farther into their ſtory, but make a proper uſe of that fine ſentiment that is conveyed in the verſe I've read; and which will admit an eaſy application to our own caſe; for we are here taught,

I. That the moſt affectionate acknowledgements are due to *thoſe, who offer themſelves willingly* in the cauſe of their Country. 'Tis *piety* to God, to do this *juſtice* to men; and take proper notice of thoſe, he is pleas'd to make the inſtruments of any *Deliverance*, or who contributed, in their ſeveral ſtations, to ſecure the *publick peace and order*: An invaſion upon theſe it's true, the inhabitants were more ſenſible of in

ſome

ſome other places, where they were put under a military exe-cution by the late barbarous rout, and in conſequence of this ſuffer'd greatly both by fire and ſword: But notwithſtanding all the artful reſtraint, they were kept under here; the terror they ſtruck, from the *frightful appearance they made*, the *dire threatnings* they gave, *the horrid oaths and curſes* that hung always on their lips, and the more cruel uſage, we had reaſon to think, their hearts meditated, can never be eras'd from our minds: But I ſhall not lead you to the precipice again: It is too much for a tender ſpirit to look down into that abyſs of miſery from which we are eſcap'd: The proſpect is ſo ſhocking, *a common* imagination cannot reach it, *a delicate* one cannot bear it; only *France*, and *Rome* know the doom pronounced: And what a melancholy theatre of horror and diſtreſs muſt this *once happy Iſle*, ſoon have been, had they ſucceeded. Adieu then *Liberty*, and *Property*: Adieu to our *Laws*, and *Religion*: And to every thing worth living for ourſelves, or tranſmitting to poſterity; and what a diſmal ſcene muſt have open'd, only thoſe regions that have been the victims of *popiſh rage* and *cruelty*, and the ſouls under the altar, that have ſuffer'd by them, can explain: It would be hard to ſay anything worſe of hell itſelf, than of a place left to the ravages, and in the power of thoſe *fiends above ground*.

UPON ſuch a deliverance as this, how much gratitude do we owe to all that came *to the help of the* LORD *againſt the mighty*. In a tranſport of joy who can forbear ſaying, my heart is *to the governors of the land* that offer'd themſelves willingly.

AND here our firſt regard is due to his *ſacred Majeſty King* GEORGE, the ſupream and rightful *Governor* of theſe realms, and who was determin'd to die their great *Protector*: For, if the Rebels had proceeded, we were aſſur'd, he was prepar'd to ſet up the royal ſtandard in perſon, and expoſe a life,

life, that has been often devoted in the field *to the liberties of Europe.* 'Tis happy there was no occaſion for it: It would have been a diſhonour to *Britain*, if there had; but how much we owe it to his prudent meaſures and councils, and the dread our enemies had of his perſonal courage, that there was not, ſucceeding ages will relate.

Our *next homage* is owing to our *beloved* Prince, who gave the ſtrongeſt teſtimony of his benevolent diſpoſition on this occaſion, and whoſe *amiable offspring* at the ſame time that they are the ornament, and ſtability of the throne, are a long ſecurity for the bleſſings we enjoy.

As *for his* highneſs the Duke, who not only offer'd himſelf willingly, but actually jeoparded his life for us in the high places of the field, the *hearts* of a whole nation muſt be towards him, and glow with gratitude, while we celebrate the victory at *Culloden.* As long as the fruits of it remain, which will be as long as we are a free and happy nation, and there is any publick virtue left, the fatigues which he chearfully went thro' for us, the life, and ſpirit he gave the army, and his ſage conduct of it will be told with pleaſure.

Next *to the Royal Family* we owe our moſt grateful acknowledgements to the *other part of our government, both houſes of parliament*, whoſe united zeal, and vigorous meaſures ſupported the ſtate, and diſappointed the views form'd to deſtroy their very being.

And we can't forget on this occaſion the noble ſpirit that diffus'd itſelf through the nation. Our hearts are towards all our *Governours*, the *Lieutenants of our Counties*, *our Nobility*, and *Gentry*, the *Magiſtrates* of our cities, and corporations, and *Merchants* that ſupported the publick credit, to the *right reverend the Biſhops and Clergy* of this church, and the *Miniſters* of that eſtabliſh'd in *Scotland*, *to the Proteſtants of every Denomination*,

Denomination, and in general to all *orders* and *ranks* of men that offer'd themſelves willingly in defence of our conſtitution, that form'd our *Aſſociations*, and ſupported them with their *Contributions*. In that criſis of our affairs, we had inſtances of generoſity not heard of before, and that will greatly ſhine in future annals.

And if we owe that reſpect to thoſe who offer'd their *Purſes*, or even to the meaneſt of the people that poured forth their *Prayers*, what regard is due to the immediate agents in the victory; the *Officers*, and *Soldiers* that animated by a *Britiſh* Prince did ſuch honour to the *Britiſh Arms*. As we have the *gain* of that immortal *glory* they acquired: We are inſtructed by this hymn to own the obligation.

As for thoſe illuſtrious heroes, and brave ſoldiers that died greatly in our cauſe either by mean treachery or brutal violence, they have left the beſt memorial of themſelves behind them: The *Monroes*, a *Gardiner*, a *Lord Robert Kerr*, (the laſt I perſonally knew, a noble youth of the greateſt hopes) they are names with many others that lie in the *ſame* bed of honour, which have a fragrant odour on them, and want no other monument to tranſmit them, but what muſt be inſcrib'd on every *Patriot Heart*.

Thus I have led you in a curſory review of the ſeveral perſonages that offer'd themſelves willingly for our defence; and to whoſe ſervices in their different capacities we are indebted in part for the glorious events we celebrate this day. In all which you will obſerve, I proceed, not only on the authority of the Text, but in imitation of the ancient ſimplicity of deſcription obſerved through this divine ſong. For when it is ſaid "out of Ephraim was there a root of them againſt Ama-"lek: After thee Benjamin among thy people: Out of Machir "came down governours: And out of Zebulun they that handle

the

" the pen of the writer: And the princes of Iſſachar: And alſo
" Barak he was ſent on foot into the valley: Zebulun, and
" Naphtali, were a people that jeoparded their lives unto death:
" The Kings, i. e. *Chiefs of the Clans* came and fought: Then
" fought the Kings of Canaan in Taanach; by the waters of
" Megiddo:" They took no gain of money: i. e. * *as many of our criticks underſtand it, were determin'd on no pecuniary conſideration to give quarter.* If all this were put into our idiom, and accommodated to the late event; it muſt be expreſs'd in the manner I've done it above; or more in the Eaſtern ſtyle thus: " Out of *North Britain* was a root of them
" againſt the Rebels: After thee *Yorkſhire* among thy people:
" Out of the *great City* came down governours, and out of
" *Weſtminſter* they that handle the pen of the writer: The
" *Peers* with the *Generals* of horſe and foot; the brave *Regi-*
" *ment* in our neighbourhood: The *independent Companies,*
" and *Militia* of *Argyleſhire* and *Sutherland:* i. e. of this
" and the other diſtant province, were a people that jeoparded
" their lives in the high places of the field; *on the bleak Mountains of the North.*" *Our Eyes* were up unto heaven for them, and every *hand* upon the throne of *Jah*, near the day of engagement: And on their glorious ſucceſs *our hearts* are now towards them full of gratitude and reſpect. But

II. WE are inſtructed to terminate our regards on the *great* LORD *of Hoſts*, who hath the ſupream determination of all theſe events, and to carry their views alſo to him. *Bleſs ye the* LORD. Under this head I ſhall inſiſt at large on the duty that is recommended here, which will give me an opportunity to conſider

1. THAT which is the Subject of our preſent Thankſgiving.

2. WHAT

* Kimchi. *ibid.* Patrick in loc.

2. WHAT is imply'd in it. And

3. THE Arguments that enforce it.

AS for the former, 1. Whatever relates to the late *Victory* itſelf. 2. All the happy conſequences, or fruits of it will require our attention.

(1) It is but paying the *ſupreme being* a juſt homage to take notice of his kind interpoſition in the late critical ſituation of our affairs, and the happy deciſion. When from our former *diviſions* there were many *thoughts of heart*; and perſons were apprehenſive what might turn out from thoſe ſeeds of diſaffection our enemies had ſown, and from which they expected no doubt a plentiful crop: In that *day of trial*, to find ſo much *unanimity*, and that ſpirit of *loyalty* ſpread through the whole nation; that juſt abhorrence of a herd of brutes, that were the mean tools of one that was himſelf the tool of *France* to enſlave us; to whom can we aſcribe it but to *the* GOD *and father of the ſpirits of all fleſh*, who has an eaſy acceſs to his own offspring, and makes what impreſſions on them he pleaſes; who then improv'd in our favour that very *panick* our enemies diffus'd, and reviv'd a ſenſe of *duty* from our *danger*. Even thoſe on whom they had form'd a dependance, became apprehenſive for their own *property*, and the bleſſings they enjoy under the *preſent mild Adminiſtration*: Their eyes were open'd as the inundation of miſery drew near, that like an univerſal deluge threatened to bear down all before it, and ſwallow up every right. It's what produc'd a general conſternation, when lo! the *Angel of his preſence* ſav'd us.

Bleſs ye the LORD, that in that very inſtant he rais'd up for us (as for his people of old) a *Deliverer*; the young *Hero* of his age, the *delight* of our army, and the *dread* of theirs. Many of the inhabitants of theſe parts diſcover'd the hurry the Rebels were in on his approach, and their ſollicitude to eſcape

him. What great confuſion it brought into their councils, and alteration of their meaſures, ſoon appear'd.

HERE, he (who ſets bounds to the mighty Ocean; who ſays to the proud waves hitherto ye ſhall go, and no farther,) in mercy to us fix'd the limits of their wild career; inſomuch that we might in a manner image him pronouncing their doom *in this Town of* DERBY, (where they received their firſt check) as he did that of the vain Aſſyrian Prince, *Iſaiah* xxxvii, 28. "*I know thy abode, thy going out, and thy coming* "*in, becauſe thy rage againſt me, and thy tumult is come up into* "*my ears; therefore will I put my hook in thy noſe, and my* "*bridle in thy lips, and I will turn thee back by the way* "*by which thou cameſt.* One would think ſomething of this kind muſt be the conſtruction their own chiefs put upon an incident that happen'd in this place, where *their great ſtandard broke* as they brought it into the apartments of him they call'd their Prince, for they were heard to declare, that it look'd *ominous of the whole Enterprize*; and when we conſider how much they were govern'd by ſuperſtition, and low enthuſiaſm, we can't wonder a thing of that nature ſhould ſo much ſtrike them. Upon this I need not mention their precipitate *flight*, when they left us in the greateſt *terror*, and ſome of them in *tears*: Many of the villages round us ſaw, and felt (in the cruel plunder of their *carriages*) the ſad effects of it; but a ſure (however ſlow, becauſe a calm, and well concerted) *Vengeance* follow'd them; their own wild retreats were no aſylum or ſanctuary from it; for by the wiſe providence of heaven, a country that was the *firſt ſcene* of their Sin and *Rebellion*, was made the *Scaffold* on which they ſuffer'd for it. Thither our *illuſtrious* DUKE purſu'd them, and there offer'd up an infamous Crew proper victims to *publick juſtice*; if this may be attributed in ſome reſpect to the fine diſpoſition of our army and artillery, the valour of our troops, and the ſpirit of their great

great Commander; the holy writings inſtruct us to trace theſe up to their great origin, the LORD *of Hoſts*, who gave them all that military ſkill, and courage, and cover'd their heads in the day of battle. Then our troops *overcame our enemies*, but in the ſacred action of this day they are taught to be *more than conquerors*, they are called upon to *overcome themſelves*; not aſcribing to their own valour, or conduct, but to the good providence of GOD, the Succeſs they had. Even the *Alexanders* and *Cæſars*, how vain ſoever in other reſpects, acknowledged that the event of their actions depended on (what they indeed idly term'd) *fortune*, and which is no other than the providence of GOD Almighty. 'Tis true they aſſumed a merit to themſelves from their own addreſs, and force, and thoſe other accompliſhments that make *a great Captain*; but we are taught to place *even theſe* to a higher account: For one (as much renown'd by the Jews for his victories) conſecrates his very Sword and Javelin, and thankfully acknowledges from whence he deriv'd their uſe. *Bleſſed be the* LORD *my ſtrength, who teacheth my hands to war, and my fingers to fight; my goodneſs, my fortreſs, my deliverer, and he in whom I truſt, who ſubdueth the people under me.* Pſalm cxliv. 1, 2. And whatever excellencies they *who ſhine in camps* have, all their fine qualities we are taught to refer to the *great ruler of the world*, who forms them for theſe eminent ſervices: Who gives them *a noble heart*, touch'd with every heroic ſentiment, *fierce*, and *firm* in dangers, capable of wading to their conqueſts through blood and fire: 'Tis he lights up in their breaſts that *ardent flame* and *thirſt of glory*; that warm inquietude, attended with the patience of fatigue, neceſſary for great, and extraordinary actions: 'Tis he that gives their minds that *calm ſagacity*, and *quick diſcernment* to make uſe of occaſions and lay their ſchemes; and to their bodies the force and addreſs requiſite to carry them into execution. Upon which account, it's no diminution to the honour of the *greateſt general*, to

adopt the language, Pſalm xviii. 32. &c. *It is* GOD *that girdeth me with ſtrength, and maketh my way perfect, he maketh my feet like hind's feet, and ſetteth me upon my high places. He teacheth my hands to war, and* ver. 35, &c. *Thou haſt alſo given me the ſhield of thy ſalvation, and thy right hand has holden me up, and thy gentleneſs has made me great, thou haſt enlarged my ſteps under me that my feet did not ſlip; I have purſu'd my enemies, and overtaken them; neither did I turn again untill they were conſum'd: I have wounded them that they were not able to riſe; they are fall'n under my feet; for thou haſt girded me with ſtrength unto the battle; thou haſt ſubdued under me thoſe that roſe up againſt me:* ver. 42. *Then did I beat them ſmall as the duſt before the wind; I did caſt them out as the dirt in the ſtreets;* (thus) haſt thou *delivered me from the ſtrivings of the people.* There's duty, and devotion in theſe pious acknowledgements, and a ſufficient intimation where our Praiſes ought to center. For when we receive from above the *powers of nature*; to refer to the ſame original the ſeveral *improvements thereof* is greatly becoming. The heathens repreſent a *Deity* preſiding over all the arts and ſciences, *that of War* in particular: They indeed were over-religious as the Apoſtle expreſſes it, or too ſuperſtitious as we render it, in multiplying the objects of devotion; but that which may be known of the true GOD is manifeſt in them, for GOD has ſhew'd it to them in the conduct of the univerſe: The *more extraordinary genius's* that have been produc'd in the different ages of the world to ſerve the ends of providence in a military character, confirm this account; ſuch as a *Cyrus* among the *Perſians*, an *Alexander* among the *Greeks*, a *Cæſar* among the *Romans*, a *KING*, and now a *Prince WILLIAM* among us (that inherits all the magnanimity of his *auguſt Father*) and is *under him* employ'd *by* GOD to lead forth *our Armies* (and as the axe in his hands, in the ſtyle of the Prophets) *to hew down our Enemies.*

When

When we place things in this light; conſider who it is that rides in the whirlwind, and directs the ſtorm; that it is to a *divine ſuperintendency* we owe all our ſucceſs; what is the tribute of praiſe, and gratitude the whole Nation owes? how evident is it the Battle was *the* LORD's? and *bleſſed be his Name* for the glorious iſſue of it; as alſo

2. FOR all the *fruits* and happy *conſequences*, of it, which ſhould be aſcrib'd to him. But who can enumerate theſe, or give a juſt picture hereof; can throw in all the *ſhades* that are neceſſary to heighten the *lights*, and make us ſenſible both of our *late* deliverance, and our *preſent* comfortable ſituation. And here

(1.) AS *our religion* muſt be our chief concern, how much reaſon have we to bleſs GOD that it has been mercifully ſecur'd to us by the late glorious event, and in a manner reſcued out of the hands of our Enemies, who muſt have form'd execrable deſigns againſt it, however conceal'd for the preſent. The idle pretence, that their prince had *no religion*, and therefore would not ſpoil us of ours, was a low way of reaſoning, that could only impoſe on thoſe who were really in that caſe themſelves; who had *nothing to loſe*, and therefore *nothing to fear* on that head. For ſhould all they ſuggeſt be allow'd, the more natural inference is, that he *would not ſuffer us to have any* or *one* (in ſome views of it) *worſe than none*, I mean that wherein he was educated. It's certain *Atheiſts* of the *Roman* caſt which abound in *Italy*, from whence he came, have in fact turn'd out the *greateſt Perſecutors*: For having no reſtraints on them from honour, and conſcience, they are prepar'd to go all the lengths of *that Church* in the acts of cruelty, and in intereſt oblig'd to do it, as the *creatures of that polity*. But thanks be to GOD who has not put us to this hard trial, and given us fatal conviction that *Popery*, under every diſguiſe, is ſtill the ſame.

BLESS

Bless *ye the* Lord that *Smithfield Fires* are not again kindled, and the *blood* of *Proteſtants* does not run in our ſtreets. There's ſo much ſatisfaction attends the review of hazards that are paſt, one would think it almoſt impoſſible not to take it, nor to look upon all the ſacred comforts that are left us: *The Bibles* we have *in our hands*, the *Miniſters in our pulpits*, *the liberty of judging for ourſelves*, and *educating our children*, with a new guſt and pleaſure, as *the dear purchaſe of the late ſtruggle*, the *freſh trophies* of the victory, and recover'd to us from among the *ſpoils* of our enemies. 'Tis becauſe *they are not here* that *we are*; are engag'd in this agreeable ſervice. And to attend in our religious aſſemblies and think of that *covering* there has been on them (in which I allude to Iſaiah iv. 5.) what a conſort of Praiſe ſhould fill the houſes of our worſhip! now that *rude ſtorm* out of the north, *a cloud big with ruin* hath ſo ſoon blown over, and the ſun of righteouſneſs ſhines on us with healing in his wings, into what raptures of joy and gratitude muſt it throw us? While we can call *our Souls our own*, ſhall we not preſent him *our Bodies?* and offer up to God a rational ſervice? *bleſs ye the* Lord: Enter into his gates with Thankſgiving and into his courts with Praiſe. And

(2.) The full enjoyment of *our civil liberties and properties* comes next under our conſideration as a proper ſubject of our gratitude on this occaſion; by reaſon theſe have alſo been preſerv'd to us by this event. It was the greateſt effrontery in the Rebels to prophane thoſe dear names, *Liberty and Property*, by inſcribing them on their *Banners*, for had they ſucceeded we ſhould have found them *no where elſe*. It is evident they had nothing of this kind *of their own:* Their great errand muſt be to eaſe us *of ours*. A *Miniſter* in the North of *Scotland* aſſures me "*they were meer ſlaves in body and mind. That* "*their religion and eſtates were much of a piece; that it was*

"*little*

" *little of either they could pretend to, and that little they en-*
" *joy'd only through the clemency of the Government*; (ſince it
" had been generally forfeited in the *laſt Rebellion*) that the
" Effects of thoſe engaged in this, by an *exact calculation*,
" amounted to not above the *fortieth part of the landed in-*
" *tereſt of Scotland*, and ſcarce the *four hundredth part of the*
" *trading*." Upon this repreſentation, we may eaſily appre-
hend their *private views* muſt be to make *their ſeparate For-*
tunes out of the *publick ruin*. It's what their rapine, violence,
and oppreſſion, gave us a low ſpecimen of; and ſome of them
here appear'd in their true quality *as Highwaymen and Robbers*.
But what greater calamities were impending, could they have
brought their ſchemes to bear? What a *perfect diſſolution* of
all the ties of ſociety might be expected, from men who were
the worſt of *Parricides?* who had the heart to *ſell themſelves,*
their native Country, and the Liberties of Europe to France;
for this wicked hire of their unrighteous labour? *Overturn,*
overturn, was their favourite *Text*, and what a horrid Chaos
muſt have ſucceeded their *application* of it, is eaſier to con-
ceive than deſcribe. We can't wonder *the dread* diffuſed it-
ſelf over the community at that time, as the *Joy* ſhould at
this; for the *ſnare is broken and we are eſcaped*. We now *ſit*
under our own vines, i. e. enjoy the fruit of our own labour,
or the acquiſition of our anceſtors, *none making us afraid:*
The highways are not unoccupied, nor do *the inhabitants of the*
villages ceaſe. Let thoſe then that are *deliver'd from the noiſe*
of War, in the places of concourſe *rehearſe the righteous*
Acts of the LORD, *even his righteous Acts* to the Inhabitants
of this Iſle. Then ſhall *the People of the* LORD *go down to*
the gates and in the great Congregation pay their Vows.

THEY who never before conſider'd the advantages of civil
ſociety, or that beautiful plan of government, (that through
various ſtruggles has been tranſmitted from our anceſtors, and
that

that moſt effectually ſecures, the eaſy enjoyment of all our rights) muſt have a great ſenſibility to their privileges upon this occaſion. *Bleſs ye the* LORD; bleſs him that he has made up *the hedge round us*, againſt the wild incurſions of a *ſavage herd*, that would have broke down every fence; bleſs him for the preſervation of our *happy Conſtitution*, amidſt ſo rude a ſhock; and of *his ſacred Majeſty King GEORGE*, the faithful *Guardian* of it, under whom we may now *lead quiet and peaceable lives*; 'tis pity we ſhould not do it, in *all godlineſs and honeſty*.

THE late alarm we had when paleneſs ſat on every countenance, and ſad anxieties fill'd our minds, muſt give a new reliſh to our preſent ſituation; muſt add to every *homefelt ſatisfaction*, to the ſafe repoſe of our nights, to the plenty of our days, and greatly heighten our gratitude and devotion. *Praiſe the* LORD, *O Jeruſalem: Praiſe thy* GOD *O Zion: For he hath ſtrengthen'd the bars of thy gates; he hath bleſſed thy children within thee: He maketh peace in thy borders; and filleth thee with the fineſt of the wheat.* Pſalm cxlvii. 12.

I proceed now

(2.) SECONDLY, to conſider what is imply'd in the duty recommended; *Bleſs ye the* LORD; and

(1.) IT ſuppoſes *a grateful ſenſe* of the divine goodneſs to us in the *Victory* we commemorate, and the *deliverance* we have received; for without this the mere Ceremony of a *Te Deum*, or a national compliment of Devotion, is but like *the ſounding braſs or tinkling cymbal*, void of life and ſpirit: The inanimate Praiſes would go cold off the lips and die in the air. Whereas all the powers of the mind ſhould be united in the ſervice, and every heart an altar. It is with this view, that I have endeavoured to place the deliverance we have received in the ſtrongeſt point of light, in order to kindle an holy flame,

and

and if your hearts are *hot within you* whilſt you are *muſing* on it, a ſacred fire will burn: *Bleſs the* LORD *O my Soul, and all that is within me bleſs his holy Name.*

(2.) THERE's *decency* in the external expreſſion, and therefore *duty:* The deſign of our make was, that we might honour GOD with *Songs* and *Hymns*, and we have noble ſpecimens of theſe, through the whole ſacred Book: They are the *euchariſtick ſacrifices* indulged us under the new diſpenſation. We offer to GOD the *calves of our lips*, and the powers of language can't be better employ'd. It's obſerv'd by the virtuoſo's, *there's muſick in the human voice*, or common ſpeech, and when it is conſecrated thus, it makes the *divineſt melody.* Let the breath therefore, we don't now return in *Sighs*, waft our *Joys*, and be modulated into Praiſe: Let *that Air* which is not rent with all the frightful roar and din of War, reſound our *Hallelujahs:* And in the hebrew way of imaging, may thoſe *mountains of prey rocks and hills*, that witneſſed the *Triumphs of this Day* eccho them back; and as it follows Pſalm cxlviii, 11. 12. *Kings of the earth and all People, Princes and all Judges of the earth, both young Men and Maidens, old Men and Children, let them praiſe the Name of the* LORD. 'Tis certain we can't form a more *grand idea*, than that of a *whole Nation* paying this homage, to their *great Preſerver*, at once. A *Roman Triumph*, was the moſt magnificent ſight, that ever eyes beheld; but that was only a piece of *local pageantry*, contrived to flatter the vanity of a *poor mortal*; whereas this is a ſolemn act of worſhip, enjoin'd *the whole Community*, worthy the GOD *of the Univerſe* and deſign'd to keep up a ſenſe of his *preſence* and *providence* in the conduct of it, and the diſpoſition of all events, which ſhews of what importance it is *to Religion* in general; I might add, that as we are chriſtians and therefore taught that the adminiſtration of all the affairs of this world are in the hands of

the great SAVIOUR of mankind. 'Tis through him we ſhould preſent our Praiſes as well as our Prayers. But

(3.) The beſt teſtimony of our gratitude will be in *our lives*, *actions* ſpeak more emphatically than *words*; their *ſilent language* has a ſtronger meaning, and will expreſs our thankfulneſs with a greater *pathos*. *He glorifies* GOD beſt, that *orders his converſation* moſt *aright*, that avoids every thing which may diſpleaſe him, and corrects the errors of his former life. It was CHRIST's command to the man that was healed, "*ſin no more*," and 'tis certain we render not according to the *benefit* done to us, ſhould we indulge to any of our former vanities and vices.

UNDER the *moſaick diſpenſation*, they were oblig'd to teſtify their thankfulneſs by their *ſacrifices*, and we can do no leſs than *offer up ourſelves*; for we owe it to him that we are in this capacity, that we are in the *poſſeſſion of ourſelves*, are yet a free and happy nation. And did but all the Inhabitants preſent themſelves this day, ſo many *living oblations*, it would be infinitely more acceptable, *than thouſands of rams, and ten thouſand rivers of oil.* The ancients we are told erected *pillars* and *obeliſks* to commemorate their ſucceſſes; thus *Samuel* ſet up a ſtone which he call'd *Ebenezer*, ſaying *hitherto the* LORD *has helped us:* But let us become ſo many *living ſtones* ourſelves of the *Temple of* GOD among men: Let the *light* of our good works *blaze* out our *Joy*; It will be the moſt *glorious Illumination* on this occaſion; let us have no fellowſhip with any of the works of darkneſs, but live and act as becomes a people redeemed of the LORD: Let our regard to the *bleſſed* GOD *our great Saviour*, ſhew itſelf in our veneration for his *holy Name* (that it be no more prophan'd in *oaths and curſes*) in our obſervation of *his Sabbath*, attendance on *his inſtitutes*, and our reſpect to his *whole law*, that law, which is a guard alſo on *the rights of men*, upon the *reverence*

reverence due to our ſuperiors, and *affection* to our equals, upon the *lives*, the *chaſtity*, the *eſtates*, and *good name* of all. In the obſervation of theſe precepts let us do honour to our *Religion*, and make it evident, we put a greater value on it, from the attempts of our enemies to deprive us of it; we ſhall then beſt anſwer *the deſign of heaven*, in ſecuring it to us, when it has all theſe happy effects on us. In particular let not that *liberty* wherein we *glory*, and upon which there has been ſo remarkable *a defence*, degenerate into any *licentiouſneſs*, either as to *principles* or *practice*; let not the *property* we have ſo mercifully preſerved to us, be profuſely laviſhed in *luxury* and *exceſſes*; for if it came into the hands of our enemies, could it have been worſe abuſed? and how dangerous that extravagance is, we learn from their example. Thoſe among them who have dealt honeſtly with the world, and let us into the true ſecret of their engaging in this cauſe, have acknowledged, it was *the poverty and diſtreſſes* (to which they were *reduced by their vices*) *drove them to it*. Whereas by a *regular œconomy*, *induſtry*, and *ſobriety*, the virtue and freedom of a community are moſt effectually ſecured; and at the ſame time, this *good uſe of our property*, which recommends us to the *care of providence*, as moſt worthy of ſuch *a truſt*, will beſt expreſs *our gratitude* for it. While we have therefore *peaceable habitations* and *quiet reſting* places, let them be ſo many *Bethels* dedicated to GOD: While the *voice of joy and gladneſs is heard* in them, and *the Angel of the* LORD *encamps round them*, let there not be *a family*, that calls not on his Name. In our ſeveral neighbourhoods, now we are deliver'd from *civil diſſentions*, let the greateſt *harmony* reign through them, and no other contention obtain, but which ſhall be the *beſt ſubject*, the *beſt chriſtian*, the moſt *ſober*, *pure*, *meek*, *humble*, *charitable perſon*; in ſhort which ſhall be the *beſt good man*. The ſacrifice we ſhall then make of *ourſelves*, will be holy and acceptable, and it is the moſt

reaſonable or evangelical ſervice we can perform; thus *bleſs ye the* LORD.

I ſhould now in the laſt place inforce the duty of this day, by the moſt proper arguments. As

(1.) THAT *natural juſtice* obliges us to bleſs GOD for all the mercies we receive; we owe all to him, and the leaſt we can do is to make our acknowledgement thereof, eſpecially on receiving ſuch a favour as this, we ſhould give him the glory due unto his Name: *And will a man rob* GOD? In theſe circumſtances to reſtrain praiſe, adds the *guilt of ſacrilege* to *ingratitude*; though there's no occaſion to put the laſt in a different light; for it is ſuch a monſtrous crime, that our Queen ELIZABETH in a Letter to HARRY the IVth of *France*, repreſents it *an unpardonable Sin*, it is ſtigmatiz'd with infamy and diſgrace among men, and committed againſt heaven, violates all the *rules of equity and right reaſon*: But

(2.) OUR *Intereſt* obliges us to it. For

(1.) FIRST we ſhall derive the *greateſt advantage* from it, and that both with regard to the *favour of* GOD, and our own *improvement in virtue*. As to the former, the more thankful we are for any ſucceſſes we have had, the *greater ſecurity* we have for the continuance of them; for the *moſt ingenuous way* of obtaining *new* bleſſings, is to expreſs our gratitude for thoſe that are *paſt*. Therefore the Apoſtle adviſes us, to *make known, even our requeſts with thankſgiving*.

AND then as to *ourſelves*, every good habit may be aſſiſted and ſtrengthen'd by theſe pious exerciſes; they will kindle the love of GOD in our hearts, and eſtabliſh that holineſs, which is the only qualification for happineſs. We ſhall edify our neighbour hereby; and may draw them to the ſervice of that GOD we declare by our praiſes to be *ſo kind and good to us*.

At

At the ſame time this ſacred employ will huſh all the paſſions of our own ſouls, and calm a ruffled breaſt; it will extinguiſh every baſe affection, and impreſs on the mind *the image* of thoſe *perfections* we *praiſe*. It will chaſe away *every evil ſpirit*, as it did *Saul's*, and draw the *holy Angels* into our company, nay the bleſſed GOD himſelf is repreſented, taking peculiar delight herein, Pſalm lxix. 30, 31. *I will magnify the* LORD *with Thankſgiving: This ſhall pleaſe the* LORD *better than an ox or bullock.* And

(2.) SECONDLY, the *pleaſure* it will give us, may effectually recommend it to us; for is it not the *ſweeteſt employment* in the world to be always converſing with the mercies of GOD, both as they relate to our *perſons* and the *communiy?* to mention his *appearances* for us with glad and thankful hearts, and talk of all his loving kindneſs? with what divine contentment and joy muſt this fill a devout breaſt? it ſoftens the labour of the day, and adds to the repoſe of the night; for when we are thus employ'd, *that peace of* GOD *which paſſes all underſtanding*, takes full poſſeſſion of the ſoul, and a divine ſerenity reigns through it.

LASTLY. The *honour* of this ſervice is another argument in its favour; it has the *higheſt Object*, the glorious perfections and providence of GOD, whoſe name is *excellent in all the earth*; and it is itſelf the exerciſe of the *nobleſt creatures*, the *angels* themſelves, and therefore *tranſcends* all other acts of devotion. *Prayer* and *Confeſſion* ſuppoſe *guilt* and *want*, and conſequently vaniſh with the preſent life; but no imperfection of that kind is imply'd in this ſervice; for in alluſion to what the apoſtle ſays of *charity*, I may aſſert of this *duty*: Now abide *confeſſion*, *prayer*, and *praiſe*; but the greateſt of theſe is *praiſe*; in a *ſtate of innocency* it was the chief imploy, in a *ſtate of glory* there ſhall be nothing elſe: 'Tis the entertainment of heaven itſelf, the eternal occupation of the *Jeruſalem*

that

that is above, where that bleſſed choir *reſt not day or night, ſaying, worthy art thou O* LORD *to receive all honour, glory, and Power.* We read *Rev.* xv. 2, 3. *that thoſe who had gotten the VICTORY having the harps of* GOD, *ſing the ſong of Moſes and the LAMB.* And if this is the employment of the bleſſed there, (when all the divine appearances for his church, in the ſeveral Ages of the world, come to be review'd in that eternal Thankſgiving-day) who would not anticipate their joys, and attempt their ſervices as much as poſſible? Though it is but in a very imperfect manner, we can liſp their *Hallelujahs*; we may at leaſt at this humble diſtance ſay *AMEN, bleſs ye the* LORD.

APPENDIX

APPENDIX.

A Specimen of the PRETENDER's *TRUE* DECLARATION, deduc'd in Mr. *Woollaſton*'s Way, from FACTS at *Derby*, &c. By ****

I. THAT, (notwithſtanding the little regard that is paid to a lineal deſcent thro' *Europe*, as appears in the ſeveral changes of the regal families); yet one pretending to a diſtant claim on that foot, hath a divine right to be a Tyrant here, and above ten millions of *Britons* come into the world his ſlaves. And this, in violation of the natural or ſworn Allegiance we all owe to the preſent ROYAL FAMILY, under which moſt of us were born, and have acquir'd or enjoy our eſtates, with all the envy'd privileges of a free Nation.

II. That in conſequence of this (apart from his ſeizing what was due to the government) he hath a right to levy money on us in an arbitrary way, under pain of military Execution.——To apprehend, detain and haraſs our perſons,——To order our houſes, cloſets, and ſcrutores, to be broke open and pillag'd.——To draw bills on our corporations and country gentlemen for the maintainance of his army, threatening them with death if they do not accept them.

" *One of his* chief miniſters declar'd money they wanted, " money they would have, and laying his hand on his " ſword, ſwore that ſhould give it them."

III. That

III. That he hath ſufficient authority to diſpoſſeſs the preſent incumbents, and fill our churches with the ſcandalous prieſts in his retinue.

IV. That he may by his warrant empower his officers to ſeize and drive off all the horſes and carriages in a country, without making the poor farmers any allowance. In which one Article they ſuſtained a prodigious damage.

And what other claims were reſerv'd in petto, and belong to the fulneſs of arbitrary power, their ſtay here would not allow them to explain.

In this relation only what was done by authority is referr'd to; and no part of the rude behaviour of the private men placed to his account.

FINIS.